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Last year The Ball Publishing Co. (Boston) issued *Essays in Criticism, Third Series*, by Matthew Arnold. Of these essays one, entitled *On the Modern Element in Literature* (pages 35-86), is of interest to students of the Classics (of the possibility of this interest, however, its title gives no hint). This essay, as described by Arnold himself, "was delivered as an Inaugural lecture in the Poetry Chair in Oxford", in 1869. Since it is not likely to be generally accessible to our readers, I analyze it in detail. In the next issue I shall make remarks on one part of it, in which the author fails to do justice to his theme.

Man's true freedom, says Arnold, depends on the enjoyment of moral and mental deliverance. It is of the latter kind of deliverance that the essay speaks.

An intellectual deliverance is the peculiar demand of those ages which are called modern; and those nations are said to be imbued with the modern spirit most eminently in which the demand for such a deliverance has been made with most zeal, and satisfied with most completeness. Such a deliverance is emphatically, whether we will or no, the demand of the age in which we ourselves live. All intellectual pursuits our age judges according to their power of helping to supply this demand; of all studies it asks, above all, the question, how far they can contribute to this deliverance.

The purpose of the lecture, then, was to show that the literature of ancient Greece is for our times a mighty agent of intellectual deliverance and therefore an object of indestructible interest.

Our age needs mental deliverance because the present is copious and complex and has behind it a copious and complex past; our age exhibits to the individual a vast multitude of facts inviting his comprehension. Intellectual deliverance consists in man's comprehension of this present and this past, in the understanding of the general ideas which are the law of this vast multitude of facts, and that harmonious acquiescence of mind which we feel in contemplating a grand spectacle which is intelligible to us.

Arnold dwelt then at length (40 ff.) on the immensity of the spectacle presented to the individual by his age. Mr. Gayley, I note, does this likewise, in the opening pages of his recent book, *Idols of Education* (Doubleday, Page and Co.: 1910), a book well worthy of the attention of classical students. Immense as the spectacle was in 1869, it is vaster still, surely, in 1911. The elements of this spectacle

are of varying value and merit our attention in varying degrees. The facts of the spectacle of most interest to an age making a demand for intellectual deliverance through complete intelligence of its own situation will be "the other ages similarly developed, and making the same demand". The literatures of most interest, naturally, to such an age as ours will be

the literatures which have most successfully solved for *their* ages the problem which occupies ours: the literatures which in their day and for their own nation have adequately comprehended, have adequately represented, the spectacle before them. A significant, a highly-developed, a culminating epoch, on the one hand,—a comprehensive, a commensurate, an adequate literature, on the other,—these will naturally be the objects of deepest interest to our modern age. Such an epoch and such a literature are, in fact, *modern*, in the same sense in which our own age and literature are modern; they are founded upon a rich past and upon an instructive fulness of experience.

Such an age and such a literature are supplied by the Athens of the fifth century B. C.

On pages 47 ff. Arnold considers how far two epochs, the fifth century B. C. in Athens and the Elizabethan period in England, exhibit the characteristics which distinguish modern epochs. By Pericles's time the Greeks in general, the Athenians in particular had left off the habit of wearing arms: in Elizabeth's time the wearing of arms was universal in England and Europe. In Pericles's time, again, the conveniences, the ornaments, the luxuries of life had become common at Athens, in Elizabeth's time England lacked conveniences already to be met with on the continent. Next Arnold contrasts the recreations which charmed the whole Athenian people in Pericles's time with the popular shows and pastimes described in Scott's *Kenilworth*. In Athens again there was toleration for the tastes and habits of others, in England there was not.

The supreme characteristic of a highly developed, a modern age, is the manifestation of a critical spirit, the endeavor after a rational arrangement and appreciation of facts. Contrast, then, Thucydides's book with Sir Walter Raleigh's *History of the World*. In the first twenty-three chapters of his history Thucydides seeks to

place in their correct point of view all the facts which had brought Grecian society to the point at which that dominant event (the Peloponnesian War) found it; to strip these facts of their exaggeration,

to examine them critically . . . he labours to correct popular errors, to assign their true character to facts, complaining, as he does so, of men's habit of *uncritical* reception of current stories. "He himself", he continues, "has endeavoured to give a true picture, and believes that in the main he has done so. For some readers his history may want the charm of the uncritical, half-fabulous narratives of earlier writers; but for such as desire to gain a clear knowledge of the past, and thereby of the future also which will surely, after the course of human things, represent again hereafter, if not the very image, yet the near resemblance of the past—if such shall judge my work to be profitable, I shall be well content".

This, says Arnold, is modern language, the language of a thoughtful philosophic man of our own days, of Burke or Niebuhr assigning the true aim of history. He reminds us too that Thucydides was no mere man of letters, but a man of action, a man of the world, a man of his time.

Turning now to Raleigh, we find that whereas Thucydides, in his preliminary chapters, discussed the Trojan War and the early naval power of Crete, with the various matters that led up to his main theme, Raleigh began with "the firmament, and . . . the waters above the firmament, and whether there be any crystalline Heaven, or any primum mobile . . . Fate, and that the stars have great influence, and that their operations may diversely be prevented or furthered". Two chapters then treat the place of Paradise and the two chief trees in the garden of Paradise. The seventh section of chapter three of Book I treats "of their opinion which make Paradise as high as the moon . . .". Here is Raleigh's criticism of this and similar views:

First, such a place cannot be commodious to live in, for being so near the moon it had been too near the sun and other heavenly bodies. Secondly, it must have been too joint a neighbour to the element of fire. Thirdly, the air in that region is so violently moved and carried about as nothing in that place can consist and have abiding.

Here Arnold says:

Which is the ancient here, and which is the modern? Which uses the language of an intelligent man of our own day? which a language wholly obsolete and unfamiliar to us? Which has the rational appreciation and control of his facts? which wanders among them hopelessly and without a clue? Is it our own countryman, or is it the Greek? And the language of Raleigh affords a fair sample of the critical power, of the point of view, possessed by the majority of intelligent men of his day; as the language of Thucydides affords us a fair sample of the critical power of the majority of intelligent men in the age of Pericles.

I shall continue the analysis of this essay next week, my main purpose being to make remarks on Arnold's treatment of Roman literature, which he regards as an inadequate expression of a great age, thereby ranging himself with the many critics who, under German influence largely, undervalued the literary productions of the Romans.

C. K.

## II. HORACE AT PHILIPPI AND AFTER<sup>1</sup>

During the summer of 44 B. C. Brutus set sail from Velia (Eléa) in Lucania for Athens. His praetorship was a gift of the late dictator. Brutus and Cassius (C. Cassius Longinus) were splendidly received by the fickle and shallow demos of that classic city (Dio 47.20): the Athenians voted them bronze statues to be placed near those of Harmodios and Aristogeiton. Plutarch (Brut. 24) tells us that Brutus heard lectures from the Academic Theonestros and Kratippos the Peripatetic and, while engaging in philosophic study with these he seemed to be altogether inactive and leisurely, but actually he was engaged in preparations for war without exciting suspicion. In the first place he sent an agent to Macedon to win to his side the legions there quartered. Further he gained "the young men from Rome then devoted to leisurely pursuits at Athens" (Plutarch *ibid.*). Among these was young Horace, whom Plutarch does *not* name, and young Marcus Cicero, whom Plutarch *does* name; this youth was full of enthusiasm for freedom and opposed to "all tyrants". All this was late in the autumn of 44, before the snow fell.

Soon after, early in January 43, the current of events ran strongly against Antony and it seemed for awhile that the old government of the Senate would be reestablished. In Greece too Brutus prospered: the propraetor Hortensius surrendered the province of Macedon to him. Brutus himself during the winter 44-43 by a swift movement seized Dyrrachium without a struggle. Whether even then Horace was on his staff (*cohors*) he nowhere says: but it is entirely possible. A clew: young Cicero (who was some one to two years younger than Horace) was put to the test of actual performance in the field (Plut. Brut. 26), defeating Mark Antony's brother Gaius in a minor engagement. Brutus therefore had begun to entrust some of the Roman students at Athens with minor commands. We shall see a little further on, that the measure of confidence and responsibility bestowed upon Horace by Brutus was substantially as great.

Meanwhile in Italy (43) the usurpator Antony had been compelled to abandon the siege of Mutina and to withdraw westward to Alpine and Transalpine Gaul. However, later on young Caesar Octavian and Lepidus and Antony on a little island in the Reno near Bologna had formed the coalition known as The Second Triumvirate.

Now young Octavian vigorously took up the rôle of avenger of the Ides of March. Against Brutus in Rome suit was brought by L. Cornificius, while as prosecutor of Cassius there was put forward M. Vipstanius Agrippa. Soon followed the proscriptions in which Cicero too perished, December 43.

<sup>1</sup>See THE CLASSICAL WEEKLY 3.161-163. Halflights in Ancient Literature.

These grave mutations in Italy induced Brutus to cross over into Asia Minor and seek closer union with Cassius, 42. B. C.

During Brutus's sojourn at Clazomenae (Hor. Sat. 1.7) occurred the angry talk before the tribunal of Brutus—ending in a vigorous pun and allusion to the Ides of March, clearly still the most impressive event in the consciousness of that generation—the incident utilized by Horace, who obviously then was of the *cohors* of Brutus (v. 23). The phrase *ditem Asiam* is significant, for Brutus and Cassius had levied vast sums from Lycians and Rhodians. We see here what materials were attractive to the coming writer of satire: the whims and foibles of men. Porphyrio on Sat. 1.7.1 says: *ibi militantem Horatium Flaccum iurgio lacesivit* (an inference from the text or a tradition of ancient commentators?) *propterea quod amaritudinem stili poeta in eum strinxit*.

The battle of Philippi and Horace's share in it is repeatedly referred to by the poet, e. g. Carm. 2.7. The utter physical exhaustion of the fugitives seems, for Horace, to have been the experience most strongly imbedded in his consciousness. He had about completed his twenty-third year. In that rout the chances of death were ever present, and to his reminiscent review it was as a miracle that he escaped with his life: Carm. 3.4.26

Non me Philippis versa acies retro  
..... extinxit

To this we must add Epist. 2.2.46-49

Dura sed emovere loco me tempora grato  
*civilisque rudem belli* tulit aestus in arma  
Caesaris Augusti non responsura (imparia Porph.)  
lacertis.

Unde simul primum me dimisere Philippi . . .

The *locus gratus* was Athens and his pursuits there. Clearly this intermezzo in his life was not of his own choosing. Notice, however, that the tone and spirit of this reminiscence are very far from abject or grovelling. Octavian was too strong for our side: no contrition or flattery here. Or is there but a shade of the courtier's way of putting things? Let us see. As a matter of fact, the wing which Brutus commanded actually captured, for its share, the camp of Octavian in the first part of the action. The wing of Cassius, however, was forced back, and, although gaining a higher position, Cassius abandoned hope and slew himself. Meanwhile Octavian, *invalidus et aeger* (Sueton. Aug. 13), *castris exutus* vix ad Antoni cornu fuga evaserat. Distinctly then, it was a *second* engagement (*alterum proelium* Liv. 124) in which Brutus was defeated and routed, begging his companion Strato (probably a literary Greek) to drive home the sword. About forty (Liv. ib.) of his partisans followed his example. All on the *second day*. On the evening of the *first day* the soldiers and still more the higher

officers (of whom Horace was one) not unjustly had considered themselves victorious.

Besides, the two armies, or, to speak more exactly, the *four* armies, had been encamped over against one another for a considerable time; while the advantage seemed to have been, on the whole, with the joint forces from Italy (Dio C. 47.37). The base of supplies of Brutus and Cassius was much better. They controlled the Aegean and particularly the nearest important harbor town, Thessalonica. Time had been in favor of Brutus and Cassius: every week saw them stronger. Besides, Brutus had been hoping to win all without shedding any civil blood at all. The rank and file, however, would brook no further delay.

But Antony and Octavian conversely realized that every day made their own position more difficult: the vigorous resumption of hostilities for them was a question of supplies and existence. Also they strove for a decisive victory before it should become known to either side that their own convoy of supplies, coming over from Brundisium, had been intercepted.

Some days must have elapsed between the first and the second battle of Philippi.

After telling of the death of Brutus, Dio (47.49) goes on to say that the common soldiers, having received a proclamation of amnesty, immediately transferred their allegiance. But the Venesian student panted and ran—whither? Probably toward Thessalonica to gain the sea. He would have been safely obscure, had he not, through the mandate of Brutus, gained a most unwelcome notoriety. As *tribunus militum* he was too well known.

Horace now lost his patrimony, his *pauper agellus* near Venusia, for now lands were widely confiscated to be given to Octavian's veterans as their promised reward. *Eighteen* cities (App. B. C. 4.3) are named. The most conspicuous probably were these: Capua, Rhegium, *Venusia*, Beneventum, Nuceria, Ariminum, Hippo. These assignments had been determined upon even *before* the Philippian campaign. Vergil, who suffered from the too contiguous position of Mantua to Cremona, found intercessors and patrons, his old fellow student, Cornelius Gallus, also Pollio and Alfenus Varus, but the Venesian student was not so fortunate.

We now return to the autobiographical reminiscence, Epist. 2.2.49-52:

Unde simul primum me dimisere Philippi,  
decisis humilem pennis *inopemque paterni*  
*et laris et fundi*, paupertas impulit audax  
ut versus facerem.

Now, *could* he write verses enough to make a living thereby? Certainly not. Horace here omits (and quite fairly so) to speak of the main step which he took to earn a living. He entered—he was admitted into—the *collegium scribarum* after



having been amnestied (Vita of Suet.): *venia impetrata* (he must have been active, then, in endeavoring to secure it) *scriptum quaestorium comparavit*. Is the nominative *scriptus* or *scriptum*?

I will not digress here to set down the considerable tradition concerning these government clerks, particularly the treasury clerks of whom Horace became one (Cic. Cat. 4.15; Nepos Eumenes 1.5; Cic. De Domo 74; Plut. Cato Min. 16-17; particularly Cic. Verr. 2.3.182 ff. Note especially in the latter passage § 184 written in 70 B. C. (twenty-nine years before Horace was admitted): *Ordo (scil. scribarum) est honestus*. Quis negat aut quid ea res ad hanc rem pertinet? Why is the guild *honorabile*? Est vero honestus, quod eorum hominum fidei tabulae publicae periculaque magistratum committuntur. Mommsen (Staatsr.<sup>3</sup>, 1887, p. 348) thinks that *pericula* points to the final accounts of the magistrates. How did Horace gain admission? It was a guild, a union, if you please. Perhaps by purchase.

The beginning of his versification: what was the impelling motive? 'Bold poverty', he says, 'drove me to writing verses'. *Audax* is a metonymy: 'poverty made me bold': i. e. it required *boldness* to begin the career of, to seek recognition as, a poet. Sellar, who throughout aims at a certain elegance and continuity of the essay style, does not descend to this textual detail. Lucian Müller properly urges that it was not fear for his physical existence—*anxiety as to bread*—which impelled him to come out as an author of verse, but a keen desire to rise *socially*, to achieve an environment more in conformity with his aspirations and his training: specifically with his Greek culture and cultivation. Cf. Teuffel (L.G. 234, n., fin.): "die Not lehrte mich kühn sein, und so versuchte ich mich in Versen, um bekannt zu werden und in eine zusagende Lage zu kommen".

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### REVIEWS

Life in the Roman World of Nero and St. Paul.

By T. G. Tucker. New York: The Macmillan Company. 1910. Pp. xix + 453. \$2.50 net.

The large number of recent books on the life of the ancient Romans furnishes abundant evidence that interest in the subject is widespread and enduring. Friedländer's monumental *Sittengeschichte*, running through eight editions and now at last translated into English, Hahn's *Rom und Romanismus* (1906), Meissner's *Altrömisches Kulturleben* (1908), Schirmer's *Bilder aus dem altrömischen Leben* (1910), Pernice's *Griechisches und römisches Privatleben* (1910), and Lamer's *Römische Kultur im Bilde* (1910) are specimens of what Germany has contributed, while Dill's two substantial volumes dealing one with an earlier and the other with a later period of the Empire, Emile Thomas's *Roman*

*Life under the Caesars*, Wilkins's *Roman Education* (1905), and Fowler's *Social Life at Rome in the Age of Cicero* (1909) are among the books that have come to us in our own language. The latest to take its place in this goodly company is the work of Professor T. G. Tucker, whose companion volume on *Life in Ancient Athens*, so well received, assures the present treatise of a cordial welcome. So far as possible, he confines himself to conditions as they were in the year 64 and attempts to present the most vital features of the life of the time in a brief and perfectly simple yet scholarly way. To the careful reader who knows the vast range of the material both archaeological and literary, and therefore understands the great difficulty of wise selection or omission, it is at once apparent that the author has succeeded beyond the ordinary measure of success granted to such efforts. The book is well illustrated by three maps and one hundred and twenty-five pictures taken for the most part from conventional sources, though some are based on the drawings of Miss M. O'Shea, to whom the author expresses his especial obligations.

Having in view the wider circle of readers the author is doubtless right in shunning Latin quotations and technical terms, though he sometimes goes unnecessarily out of his way to avoid naming his authority, as, for example, on p. 312: "Says one who lived at the time: 'I have seen Julia Paulina covered with emeralds and pearls gleaming all over her head, hair, ears, neck, and fingers to the value of over £300,000'". Surely it would have done no harm to credit the elder Pliny with this statement; it might even have been an advantage, especially to the unlearned, who never heard of the *Natural History*. Juvenal too, though of later date, must necessarily in a work of this sort be one of the chief sources and Professor Tucker has used the *Satires* to good advantage, following them closely for a paragraph or a page at a time, now and then even reflecting the Latin form of expression, as for example on p. 243: "Nor were thieves and footpads wanting in the streets". Yet he mentions the name of the satirist only at rare intervals, as on p. 236, where he refers to the fifth satire and also quotes one of Pliny's letters with good effect. I call attention to this unwillingness to mention authorities not in a spirit of criticism, but to bring out the method of the author, who doubtless argued that students of the Classics do not need such guidance and that others would only be distracted by it.

In addition to classical authors and some standard modern sources it is interesting to observe that Professor Tucker, as would be expected from the title of his book, has drawn upon the New Testament to some extent, making frequent reference to St. Paul and the early Church. Here and there, however, we are led to suspect that some of the more recent work

which would have given him material assistance is unknown or inaccessible to him. For example, we know very much more about the Baths of Agrippa than his statements on page 122 would lead one to suppose. Even granting that Huelsen's monograph on the subject (1910) appeared too late to be of service, a glance into the *Topographie* of Huelsen-Jordan (1907) would have revealed evidence, both literary and archaeological, sufficient to prevent any such ignorance as our author professes. Then too he seems to lack that wide and definite knowledge of Latin inscriptions which is so essential to the student of Roman private life. Now and then he tells us (e. g. p. 246 f.) that he finds little light on certain points in classical authors, entirely overlooking the fact that such gaps are often supplied by epigraphical records. Speaking of the *Augustales* (p. 206) he says: "They thus became notables of their own town in a way of which they were sufficiently proud, as the Pompeian inscriptions show". Why he should have selected Pompeii, where there are comparatively few inscriptions of *Augustales*, is not easy to understand: any one of a dozen other places, for example, Ostia, Praeneste, or Puteoli, would have served as a better illustration.

Wherever questions of topography and a knowledge of the monuments of Rome are involved, the book of Professor Tucker rests on a plane of excellence unusual in works of a popular character, being in this respect far superior to another recent work, with which it most naturally comes into comparison. The author knows Rome well, has seen it recently and studied it carefully, and is therefore able to lead us through its mazes with a sure hand. Still there are some minor details to which exception may be taken. Peperino is scarcely well-described as "dark-brown" (p. 137) and it is hardly fair to speak of the Basilica of Constantine as "down in the Forum" (p. 96). When our author refers to the House of the Vestals as "an edifice of much magnificence" (p. 115) he forgets that the more modest republican building was still standing in the year 64 and that the Atrium did not take its present form with the large court until after he fire of Nero. Similar slips are his reference to the Forum as "paved with marble slabs" (p. 103) and his statement that the Cloaca Maxima "was laid down more than twenty-five centuries ago" and "is still in working order". Both its construction in most of its parts and, in the Forum, its level show clearly the imperial date of the sewer in its present form and location, but such traditions die hard. These slight blemishes, however, do not seriously detract from the value of a work which is on the whole so accurate and scholarly in this regard.

Without going into too much detail or pouring into the unresisting columns of THE CLASSICAL WEEKLY all the contents of my note book, I may merely mention a few instances of a miscellaneous

character in which the author leaves himself open to criticism. On page 5, speaking of Pompeii, he says: "all those houses, large and small, were occupied in the year 64 by their unsuspecting inhabitants", having evidently forgotten the great earthquake of 63 which overthrew so large a part of the city. On page 32, after a few words about the influence of Greek culture on Rome, he adds: "When the Romans, more than two hundred years before our date, conquered Greece, in so far as they were a people of letters or of effort in abstract thought, in so far as they possessed the arts of sculpture, architecture, painting, and music, they were almost wholly indebted to Greece". This is hardly borne out by the facts, for the reservation of the "almost" is not sufficient to cover the influence of the Etruscans, who were Rome's chief teachers in the arts during the early centuries of her existence. On page 200 we find once more the exploded theory that dandies used separate sets of rings for winter and summer, a theory based on a misinterpretation of Juvenal 1.28 which is as old as the scholiast. Even George Eliot saw the absurdity of such a statement and placed her doubt on record in *Daniel Deronda* (c. 68): "I understand why the Romans had summer rings, if they had them". In discussing the literary production of the time, our author says (p. 395): "During the generation into which Nero was born and that which followed him, we meet with no great creative work in either prose or poetry", and speaks of Plutarch as the "most generally interesting writer of the whole period". Seneca also and Columella, Persius and Lucan, he characterizes briefly, but Petronius, the most brilliant and original of them all, is left entirely out of account in this connection. He is mentioned, however, on p. 425, but only as "the coarse but witty 'arbiter of taste' under Nero". The statement on page 301 that the position of the Roman matron was "more free indeed than it would be in any civilized country at the present time", is to say the least open to question. The independence of the Roman matron is of course well known, but even in England, where ladies are popularly supposed to act under greater social restraints than in America, we have had recent exhibitions of feminine freedom which could certainly not have been surpassed in ancient Rome. Like most Englishmen, Professor Tucker greatly exaggerates (p. 171) the dangers and discomforts of an Italian summer, "that hot season of the year which requires no description for those who have been so ill-advised as to sojourn in Rome in July, August and early September". As a matter of fact, many an American teacher, whose visits to Italy must be made in the summer or not at all, can bear witness that Rome is rarely as uncomfortable as New York and is usually even a delightful place of residence in the summer for those who are willing to adapt themselves to their surroundings.

But it might seem ungracious to criticize further a work which is on the whole so accurate and so admirable. The typographical errors are few and unimportant and the style is clear and readable and always keeps the reader awake. The most serious blemish in this respect is an occasional confusion of number, as for example, on p. 297 (of breach of promise to marry) "If either party chose to repudiate the engagement, *they* were free to do so". Such a form of expression doubtless has its parallels in the literature of an earlier period, but is now certainly obsolete except in the speech of the careless. Some critics may sneer at a book like this which has no long array of footnotes and makes no parade of learning, aiming rather to generalize, and at the same time to convey a vivid impression of the whole. Special studies to be sure are needed, special studies of the most minute character, for only by such painstaking investigations can the facts be revealed, and without the solid foundation of complete collections of the facts all generalization is futile. But in the larger service of such books as this lies the chief hope of classical learning; for the future position of the Classics in the scheme of education, even in its higher ranges, depends to a large extent on the ability of the scholars of this generation to create and maintain the widest possible interest in ancient life and thought.

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First Latin Book. By Abby Kirk and Emily L. Bull. Philadelphia: J. B. Lippincott Co. (1910). Pp. xii + 354.

This work by two teachers of long and successful experience gives everywhere evidence of practical good sense and understanding of class-room problems. It is intended, as are most beginners' books, to lead directly to Caesar, and the vocabulary and material have been carefully chosen with this end in view. There are sixty lessons, covering the forms, the syntax of the cases, and the elementary syntax of the verbs. Matters not important as shown in recent studies of secondary Latin have been omitted.

The most striking feature is an external one. The reading lessons and exercises, which in most books follow the vocabulary in the different lessons, are gathered together separately in the second part of the book. This produces at first glance an odd impression but there is a good deal to be said for it. It prevents, in the first place, mechanical use of the vocabulary in recitation, and, in the second place, gives opportunity, as the authors say, for insisting upon oral practice in translation. Forms are built up from the stems, and in most cases directions are given how to obtain these stems. With the first few reading-exercises are combined numerous suggestions for drill in forms, but these drill-exercises cease after the tenth lesson. The treat-

ment of forms begins with the verb, which is put first, according to the authors, because the "one necessary part of the Latin sentence is the verb". This statement is doubtful as to fact and hardly seems necessary in any case. The question of beginning with verb forms or noun forms is largely a matter of preference. The present, imperfect and future tenses are treated before the declensions are begun. Elementary principles of syntax are interspersed from the beginning, but the subjunctive mood and the constructions connected with it are rightly deferred to the latter part of the book. In the reading-exercises short stories and anecdotes are added after the tenth lesson.

Of course any book of this kind prepared primarily on practical lines is in its very nature open to criticism, and the merits of the general treatment are not impugned in the remarks that follow. The directions for discovering the stem are sometimes omitted, as in the case of the second declension, sometimes not clearly given. Directions like the following seem to involve some confusion: § 105, "The ending of the genitive singular is *-is* and the stem of all nouns except *-i* stems may be found by dropping this ending"; § 106, "To make the genitive singular, add *-is* to the stem"; § 21, "the present stem of a verb is found by dropping *-re* from the present infinitive active"; § 243, "To make the present infinitive active, add *-re* to the present stem". The rule in § 45, "to make the genitive plural add *-um*, lengthening the stem vowel and inserting *r* between stem and ending", would make a scientific grammarian writhe. The further rule, "to make the dative and ablative singular add *is*, dropping the stem vowel", is likewise inaccurate as to fact. Under the second declension, stems in *-ro* (there is a misprint in the foot-note here) are limited to words like *puer*, *ager*. Consequently, when *murus* and *numerus* occur in the vocabulary, the pupil is informed in a foot-note that the nominative is not formed according to the rule for the second declension. As a matter of fact, nominatives in *-rus*, substantive and adjective, are probably as frequent as nominatives in *-er*.

The authors are to be commended for trying to prevent pupils from mechanical study. Thus, they warn the pupil that there are various ways of expressing cause, namely the ablative, ablative with a preposition, the accusative with a preposition.

Verbs governing the genitive are omitted as not sufficiently common to be inserted in a beginners' book, but a lesson is devoted to *utor* and its group, although, apart from *utor* and *potior*, these verbs occur but rarely in secondary Latin. The fourth principal part is given as the perfect participle, but the restriction is made that if the verb is intransitive it can only be used impersonally in the passive; therefore the neuter of the participle is given instead of the masculine. But I question whether



examples could be found of *pugnatus*, not to speak of *imperatus*. As a matter of fact, the nominative singular masculine of the perfect participle is almost as rare as the supine. In § 280 we are told that only a few verbs have the ablative supine. As a matter of fact there are more than a hundred verbs with this form. The most common are verbs of saying, with seventeen different forms, whereas verbs of doing are much more rarely used.

However, these criticisms will appear to most people to be hypercritical and the book will be judged and should be judged by its adaptation to the practical needs of pupils. From this point of view it deserves success.

GONZALEZ LODGE.

Caesar's Gallic War, Books I-IV, and Selections from V-VII. By John C. Rolfe and Arthur W. Roberts (The Roberts and Rolfe Latin Series). New York: Charles Scribner's Sons (1910). Pp. xcvi + 343 + 100.

The purpose of the editors, as outlined in their preface, is to prepare a book for second year pupils, which shall follow immediately the beginners' book, with or without the preliminary reading of a few chapters of easier Latin. To this end the long vowels have been marked as an aid to correct reading of the Latin text, and the vocabulary and notes have been adapted to the needs of beginners.

Following the general habit of modern editions the text is preceded by a lengthy introduction, containing the usual Life of Caesar, a detailed and well illustrated account of the Roman Army in Caesar's Time, and a short and interesting story of the Gauls and their relations to the Romans.

Perhaps the feature of the book which will appeal to the greatest number of teachers is the summary of grammar which occupies the remaining fifty-eight pages of the introduction. The editors have collected in a very satisfactory manner all the details of syntax which a second year student is expected to master. Each rule or statement is followed by references to the various grammars and illustrated by sentences taken from the text. To quote from the note which precedes the summary of grammar: "An effort has been made to make the rules as simple as possible, without undue attention to exceptional and special uses, with which a student may familiarize himself at a later stage in his reading". It might have been well to simplify even more and omit some sections, as, for example, the "Ablative of Attendant Circumstance" (§ 126), and the Ablative denoting "that in accordance with which anything is done" (§ 127), which would better be included, as in some of the grammars cited, under the Ablative of Specification (§ 129), or Cause (§ 122).

Again, the Dative of Separation (§ 111), "used with compounds of *ab*, *de*, *ex*, *ad* and *dis-*", is sure to jar upon some sensitive souls who cannot recog-

nize anything but disadvantage in *hostibus spes poti-undi oppidi discessit*, the hope of getting possession of the town "went down on" the enemy. The note to § 109 (a) covers excellently the sentence just quoted, which might well be rendered 'the enemy's hopes of taking the town departed'. The boy who was heard by the writer a few days ago to say "He pinched a book on me" was using the construction of Caesar's *scuto uni militi detracto*. The second example under the Ablative of Price (§ 120) does not seem a happy choice. The ablative in *Germani mercede arcesserentur* is better treated as an example of Means.

The paragraph on Roman dates is very clear and helpful, and the section devoted to prepositions calls for especial commendation. The treatment of verb constructions is scholarly and thorough. The bibliography is reduced to the minimum. A note following the preface contains the names of five books which students of Caesar really ought to know intimately, and two others recommended especially to teachers.

The notes to Books I-IV are purposely very full, but help by explanation rather than by copious translation. When translation is given, it is more often than not an idiomatic rendering of a short phrase necessary for the proper translation of the sentence, almost never a rendering of an entire sentence. The pupil is encouraged to meet his difficulty by a helpful hint, not lifted bodily over it by a translation. This will be a genuine blessing (though he may not at first think so) to the pupil who gives as an excuse for his failure to translate a sentence, 'I don't know that, but it is in the notes', or that other youth in every Latin class, who 'knows all the words, but can't put them together'. A possible objection may be made that the notes are too detailed and contain much that should come from the teacher rather than from the book, but we should remember that the editors have in mind especially the younger students. It is not unlikely, too, that they realize that many teachers need the stimulus of such reminders as "Do not translate literally when the English idiom differs from the Latin. The literal translation, however, shows the relations of the words to one another and must in all cases be understood thoroughly before a free translation is attempted".

The volume contains selections from Books V-VII, arranged with suitable footnotes for sight-reading.

There is the usual number of maps, in two colors, with modern as well as ancient names.

In the matter of style and appearance, internal arrangement, typography, etc., the book shows excellent taste. The exclamation of a pupil at first sight of the book on the writer's desk, "Oh, what a pretty Caesar!" is an indication of the attractiveness of the binding.

THE VOLKMAN SCHOOL, BOSTON.

C. W. GLEASON.

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